

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. XXIII.]

HARTFORD, FRIDAY MORNING, SEPTEMBER 13, 1844.

[NEW SERIES.—VOL. VII. NO. 27.

sect every where spoken against." be well for all who are disposed to him, to remember one thing, and that we no proof that primitive christians his claim in behalf of themselves— recorded Acts 28:22, was made, stans, but by unbelieving Jews—
etc.

LINES

death of Alfred Lawrence, only son of Harry C. Hart, who died in Norwich Aug. 1 year.

BY THE BEREAVED FATHER.

journer for a day,
a dull, dark sphere;
a soul call'd away;
more to fear;
a soul hath taken its flight
alms of endless light.

the tear-drop start
dear one dead;
anguish wring the heart
thy spirit fled;
ring, prating voice,
more may we rejoice.

now, and beaming eye,
gave of future fame:
mid we that's so nigh
should quench life's transient flame,
hopes for thee, so brief,
the autumn leaf.

at where thou hast play'd,
in thine infant glee,
casion made

searts that mourn for thee
boy, upon whose face
tear, and joy, and grace.

old! why should we sorrow
a grave had claim'd thy dust?
I'll come a glorious morrow,
she shall resign her trust,
that death may never
true hearts forever.

right that when these chains
pow'fer us to earth—

soul its right regains
and God who gave it birth;

I'll above, amid the spirit-land,

w'll greet amid the cherub-band.

has a better fancy of a steamhorse
ber to have met elsewhere before.
of describing him:
see one of these huge creatures,
brass and muscles of iron, strut
moky stable, and saluting the long
with a dozen sonorous puffs from
its, fall back into his harness,
s, champing and foaming upon the
great heart a furnace of glowing
hatic blood is boiling in his veins,
a thousand horses is nerving his
ets to be gone. He would "snake"
ss the Desert of Sahara, if he could
d to it, but there is a little sober
e saddle, who holds him with one
an take his breath in a moment,
restive and vicious. I am always
ed in this man; for, begirted as
a coal diluted in oil and steam, I
the genius of the whole machinery,
ind of that huge steamhorse.

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inside State House Square.—This Insti-
tution of the kind in the State, having been
han thirty years. It is incorporated with
Hundred and Fifty thousand Dollars,
in the best possible manner. It insures
Churches, Dwellings, Stores, Merchan-
and personal property generally, from loss
on the most favorable and satisfactory
will adjust and pay all its losses with lib-
tude, and thus endeavor to retain the
onge of the public.

to insure their property, who reside in
ited States, where this company has no
through the Post Office, directly to the
ir proposals shall receive immediate at-

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Secretary.

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est possible manner—offer to take risks
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try, and therefore so detached that its
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L. D. POWELL.

S. B.

The Christian Secretary

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THE OFFICE CORNER MAIN AND
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TERMS.

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For the Christian Secretary.

The Monthly Concert.—No. 1.

I am aware that my caption indicates a subject which has so frequently been the theme of a newspaper paragraph, or a conference essay, that it has become somewhat hackneyed and threadbare; and it is likely that some of the readers of the Secretary will pass over this article entirely, while others, after giving it a thorough perusal, will experience a sad disappointment, because they find in it little or nothing that is new or

Friday, June 20. In company with Elder H. Garrett, and Deacon Albert Haynes, we crossed the Brassos river seven miles above Washington. Five miles ride cleared us from the rich river-bottom lands, by ushering us upon a low flat prairie. We continued our route through a thinly settled country, occasionally passing over poor sandy land, upon which is a growth of dwarfish post oaks, and a few black jacks, until we arrived and were kindly received at the cabin of bro. Michael Reed, twenty-five miles from the river.

Friday, 21. Travelled twenty miles through an almost wilderness country—stopped a short time at the house of an old settler, who stated that himself and wife were Baptist professors, and that they had not since their immigration to the country, heard a Baptist minister preach. We then crossed into Robinson county, forded the little river Brassos, and shortly after dusk arrived at the abode of bro. Harland, a worthy Baptist, originally from South Carolina, which was in the neighborhood of the place appointed for the meeting.

I will not now dwell upon the importance or utility of this institution, though it is to be regretted that the one is so little felt and realized, and the other so imperfectly understood. Nor will I advert to the circumstances of its origin, though they are admirably calculated to call forth the zeal and efforts of Baptists in its support.—That so few come up to unite their supplications for the universal extension of the Redeemer's kingdom, has pained many a pastor's heart, and if he possessed but a little of the missionary spirit, "How can the concert be made interesting?" has often been a question with him of deep and thrilling interest. I am not vain enough to suppose that I can shed much light upon a subject which has often elicited some of the best thoughts of good men; but if I shall chance to hit upon a few just observations, or practical hints, it will be all the reader can expect from me. And in attempting partially to answer the above question, I would remark

1. *The pastor must possess the missionary spirit.* Indeed the pastor who does not possess this spirit in some good degree, will not feel much interest in the solution of the question we are considering. True he may appoint the concert, and frequently, perhaps, punctually attend it himself, but unless his whole heart is in the work, it will be a mere formal service, calculated rather to drive away the people with prejudices against it, than to excite any interest on the subject of missions.

I have thought that the condition of the Monthly Concert might in general be considered as indicating pretty nearly the degree and amount of missionary spirit possessed by the pastor. If he be a man in any considerable measure qualified for his work, he will inevitably impress something of his own image upon his people. If he feels but little sympathy with the great work of a world's salvation, his people will not be apt to be in advance of him. So if he is deeply imbued with the spirit of missions, he will be sure to have a concert, and it will be sustained at least with some degree of interest. I know such an one feels the deepest interest in our inquiry, and will be found exerting himself diligently to keep up, and increase the sympathy for those who sit in darkness. He will the most anxiously inquire "How the concert can be made attractive and interesting," while it is a fact that he has in himself the principal elements of prosperity. True he may fail to call forth the interest and effort he desires to witness; but there can be no doubt that an advance in feeling and action will be the result of his labors, though it may indeed fall short of the increase of the missionary spirit in his own heart.

2. We remark, the Monthly Concert, to be interesting, must be established. By this I mean something more than pretending to sustain it. I mean something different from attending to it when it seems to be convenient. I know this is the way it is observed in some places. When there is no other meeting—no singing-school—and nothing else to occupy the time and attention of the people, the monthly concert is appointed. But few attend, and they do not expect to be interested. Perhaps most of them are glad when it closes, especially if the meeting concludes without passing the contribution box. Now in order to establish the concert, it should be distinctly understood by the church and congregation that it will be attended every month, at a specified time and place, unless the providence of God absolutely prevents. No circumstances of peculiar interest in the church or society, should ever be allowed to interfere with its observance. Nor should it be suspended even in the midst of the most intense state of religious excitement. I am aware that some have supposed that the exercises of the concert would tend to divert the minds of christians, and others, from the great and important concern of the soul's salvation. But I think that such persons have yet to learn something of the nature and spirit of the religion of Christ.

3. Why, the monthly concert is the best place on earth for souls to be converted. It is there that the genius of christianity presides,—there its benevolent, diffusive principles are exhibited in their practical results,—there we are made acquainted with the victories of faith—the conquests of the cross. Then let the concert be established; let it become the birth-place of souls. Such converts will make working christians,—they will feel identified with the Saviour in the great work of saving lost men, and the monthly concert will always be interesting to them.

HOME MISSION.

For the Christian Secretary.

TEXAS.
From Rev. Wm. M. Tryon, Washington, July 1st,
1844.

During the past quarter I have preached fifty sermons, delivered forty addresses, attended twenty church meetings for business, sixteen prayer and conference meetings, and travelled six hundred miles. We have reason to trust that in the places where I have labored there have occurred twenty-six hopeful conversions; I have baptized six, and two individuals have been received by letter. I have just returned from attending some appointments, the following account of which, I trust, will not be uninteresting to the friends of this mission.

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3. The church needs the prayer meeting. Many of its members seem to have but a name to live, and need to be reconverted, if they have been converted at all. Many seem to be backsliders, and need to be reclaimed. And many, many neglect the prayer meeting altogether. How can the church have a prayer meeting if you do not attend? The church cannot thrive without a good, stirring, spirited, spiritual prayer meeting. It ought to have at least two every week, one public, and the other for the sisterhood.

4. The world needs the prayer meeting. Its wants and woes, temporal and spiritual, defy all enumeration or computation. They cannot be

bers could not enter the house. Mr. Porter wished to unite with the church, an opportunity was offered for the reception of members, when he and three others presented themselves, (one of whom was one of the 300 who first came to Texas with Col. Stephen Austin,) and were received. The ordinance of baptism was administered by bro. Garrett, and the meeting was continued during the day.

Since my return home, I have received information that the Spirit of the Lord is still operating upon the hearts of the people, and that shortly after our departure, the church at Caldwell received three by experience, who are now waiting to be baptized. The harvest is indeed great, but the laborers are few.

I have thus given you a hurried relation of facts, omitting many incidents that would doubtless have been interesting. My constitution is feeble, and I suffer much from the extreme heat of this climate. If my life is spared, it will be essential to the prolonging of it, that I make arrangements next year, to spend some time in the United States.

For the Christian Secretary.

PEACE.

TWO MORE SCENES AFTER BATTLE.

AT HEILSBURG.—Glance first at the battle itself. "The cannon," says Wilson, "thundered, and the musket fire rolled, illuminating the darkness of the night with continued flame, till gradually the combat relaxed, and the Russian lines re-assembled to their position. A little before ten a deserter came over to the Russians, and informed them that another assault was prepared from the wood. Suitable arrangements had scarcely been made, when the dark bodies of the column were seen sweeping forward. Again the batteries were opened, and the fury of the battle again raged; but the assailants, unable to force their way, fled back wrecked, and almost annihilated. The action soon became more feeble, and about eleven o'clock the enemy shouted along their line, *arrete le combat*, (cease the action,) when this scene closed, and the massacre terminated.

The cessation of the tumultuous uproar of war, however, was followed by a more melancholy din—the groans of the wounded, who anticipated the morn's renewal of the fight, or tortured with pain, vainly implored removal, relief, and even death. When the day dawned, the French were arrayed in order of battle; but a spectacle indescribably disgusting, engaged attention more than the hostile dispositions. The ground between the wood and the Russian batteries, about a quarter of a mile, was a sheet of naked human bodies, which friends and foes had during the night mutually stripped, not leaving the worst rag upon them, although numbers of these bodies still retained consciousness of their situation.

Another illustration, among countless thousands, of the havoc which war makes of character, turning men, even civilized men, into monsters!

AT MEDELLIN.—"I turned," says Rocca, "to the town of Medellin, a little before night. Silence and quiet had succeeded to the activity of battle, and the shouts of victory. In the plain, the only audible sounds were the groans of the wounded, and the confused murmur of the dying as they raised their heads in prayer to God and the blessed Virgin. On every individual with whom the ground was strewed, death had stamped the expression of the passion which had animated him at the moment of the fall. Some broken ammunition wagons, with their teams of mules left to themselves, still marked the position which the Spanish army had occupied. Here and there lay wounded horses, whose legs, being broken by the shot, could not stir from the spot on which they were soon to perish; but, ignorant of death, and equally so of futurity, they lay grazing on the field as far as their necks could reach."

IRENICUS.

Christians, don't neglect the Prayer Meeting.

And why?

1

THE CHRISTIAN SECRETARY.

Christian Secretary.

HARTFORD, SEPTEMBER 13, 1844.

Our Position on the Missionary Question.—No. 2.

If the reasoning in our last was sound, the question of the neutrality of our present missionary organization, in the matter of slavery, may be regarded as settled. The Convention is now neutral, as far as any action can make it so, and the question between us and the "free missionary party," seems rather to be, "is it right for us to maintain any such neutrality, upon the subject?" This is not the ground of the Provisional Committee, but a new one, in advance of theirs, and we now proceed to give it a candid consideration, according to our promise, by examining the "strong reasons" which are adduced by the advocates for division.

1. Our friends complain that, by the Resolutions of the last convention, "the union" of anti-slavery men and slave-holders, so far from being impaired, was consolidated."* This is admitted. The object of the convention was to consolidate themselves on the single object of missions, by clearing away all doubt about implied Christian fellowship in their organization. "But this," reply our friends, "is the very thing to which we object. It is wrong to unite with slaveholders, to spread the gospel through the world." Very well; now we have the point before us. Prove it.

2. Well, first, "it places the holy principles of abolition on a level with the iniquitous principles of slavery; giving the same liberty to slaveholders to advocate their abominable, anti-gospel system, as anti-slavery Baptists claim to labor for the slave's redemption."** Not at all, good friends; in this matter you are a very little foggy. The convention is not an uncommon thing in the South, nor is it professors of religion only that allow their servants such privileges, non-prosperous are often foremost in this good work. At our own meeting at Bethesda, last week, we were pleased to see that the portion of our house allotted to the use of colored persons was generally well filled. Many of them, too, came forward to solicit an interest in our prayers.

There is a single sentence in the above paragraph which struck us rather forcibly when we read it, which is this: "In most places where revivals have been enjoyed, masters have allowed their servants to attend the meetings during their continuance. Some pleasing instances of this kind may be found in today's paper." This is not an uncommon thing in the South, nor is it professors of religion only that allow their servants such privileges, non-prosperous are often foremost in this good work.

At our own meeting at Bethesda, last week, we were pleased to see that the portion of our house allotted to the use of colored persons was generally well filled. Many of them, too, came forward to solicit an interest in our prayers.

3. Now, our anti-slavery opponents might continue, now we have you where we want you. "Disconnected with their immediate object," you say. And here you have established the principle that abolition has nothing to do with the missionary question, and thus "shut out the future discussion of the connection of the convention with slavery."* Not at all; we have shut out such discussion only while things remain as they are. A change of circumstances (see No. 1.) may make a change of cases. For instance, the time may come, when the South will insist upon our supporting some slaveholding missionary. Our duty, in such a case, is tolerably clear. It would be just as easy to withdraw then, as now; though we are much mistaken if the backing out, in those circumstances, would not prove to be the business of the other party. In a large number of the "Free Missionary" course of Dr. Pattison is impugned, in writing a private letter to Bro. Bushyhead, a slaveholding missionary, persuading him voluntarily to relinquish his connection with the Board, and so remove the necessity of a vote on the subject, by the Board. Now we can see nothing but sound wisdom in such a step. It was done, probably to put off, as long as possible, the approach of such circumstances as might make necessary the separation of brethren, who had long acted in concert, for the welfare of the Redeemer's kingdom. Since the strictures of the "Free Missionary" God Almighty has settled the practical part of the question, by removing Bro. Bushyhead from the scene; the very result which the Secretary of the Board, in a way legitimate for him, was endeavoring to accomplish.

But we are writing at a distance from home, and at great disadvantage in some other respects, and although we have not yet reached the main objections on which our brethren whom we oppose rely, we must even yield to necessity and postpone the continuation of the subject, to another number. We shall consider, in our next, the objections that our missionary operations are hampered by slavery—that slaveholders are confirmed in their sin by our co-operation—that the gifts of the South are the price of blood, &c. &c.

* The editor of the "Free Missionary."

Mormonism proved false from the Mormon Bible. A correspondent of the Baptist Advocate says there is a prediction in the Book of Mormon which is proved false by the death of Joe Smith. The prediction which declares that the life of Smith shall be preserved, is to be found on the 526th page of the Mormon book, and runs as follows: "But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be maledict because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass, that whosoever will not believe in my words, which am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from my people, which are of the covenant." This prophecy is represented as being the words of Jesus Christ, and is shown to be utterly false by the death of the Mormon impostor. To a rational mind, no such evidence as this is necessary to prove the absurdity of Mormonism, for the system carries on the face of it, such indelible marks of imposition, that it would seem almost impossible for a sane man to believe it. Yet the fact is before us, that thousands upon thousands have risked their hope of salvation upon this glaring heresy, and notwithstanding the most important prophecy in their pretended revelation has been proved false, yet they still hold on to it, as if they had been given over to strong delusion to believe a lie."

There is a parallel case with this in the 1843 excitement, which has not yet fairly subsided. The time for the end of the world was definitely fixed; and so confident were the believers in this doctrine that it was unquestionably asserted that the world could not possibly stand beyond March, 1844; and prior to that period, we were frequently told, in substance, that we were leading the churches down to hell, in consequence of the course we pursued in relation to this matter. The time has run out, however, and we are rapidly approaching the year 1845, and yet these men instead of discoursing, and acknowledging their error, only grow more abusive towards the churches to which many of them formerly belonged. The most hardened infidel never was guilty of employing harsher epithets towards professing Christians than do many of these professedly sanctified Millerites. The world, the church, and every thing else, except themselves, is wrong; and we should judge, from what we hear of them, that they

considered themselves specially designated, not only to declare their own righteousness, but to condemn every body else as the vilest of sinners. And yet they are without a chart to steer by, or a compass by which they can direct their course, for they admit (most of them) that the fixed period has expired, and of course they have no "clue to the time." Having failed on this point, they arrogate to themselves all the piety and religion in the land, and thus endeavor to conceal the mortification they feel in consequence of their disappointment. One of their preachers, indeed, has taken different ground, having lately stated at a second advent conference in Maine, "that Jesus had lengthened out the time longer than he expected, for he loved sinners so well that he wanted to give them a little space more to escape." But we will not attempt to describe the fanaticism by which they appear to be governed, for it affords us no pleasure to recur to such scenes. Many of the early Millerites, we have reason to think, have abandoned their belief in the disorganizing views of Messrs. Himes, Fitch, and other preachers of that stamp, and returned to the "old paths" in which they formerly walked, and in which they found peace and happiness. Those who still adhere to the delusion, after time has proved it false, will doubtless go on in the downhill road of error, till they find themselves acting in concert with Mormons, infidels and others who hold the very worst kind of errors.

Instruction of Colored Persons.

Under this head the Baptist paper in Georgia says—

"We are much gratified to find, from the reports of revivals received, that in most places where revivals have been enjoyed, masters have allowed their servants to attend the meetings during their continuance. Some pleasing instances of this kind may be found in today's paper." This is not an uncommon thing in the South, nor is it professors of religion only that allow their servants such privileges, non-prosperous are often foremost in this good work. At our own meeting at Bethesda, last week, we were pleased to see that the portion of our house allotted to the use of colored persons was generally well filled. Many of them, too, came forward to solicit an interest in our prayers."

There is a single sentence in the above paragraph which struck us rather forcibly when we read it, which is this:

"In most places where revivals have been enjoyed, masters have allowed their servants to attend the meetings."

The editor evidently felt that the blessing of God had been vouchsafed to the people in consequence of their kindness to their servants. He then goes on to state, that in almost every church in the State, special provisions are made for the accommodation of the slaves in the houses of God, and adds, "but this is not enough. They ought to have systematic instruction given them." We are glad to find the editor of the Index waking up to this master, and calling the attention of the Baptists in Georgia to the subject of meliorating the condition of the slaves, by giving them "systematic instruction." "Wherever this has been done," he says, "their improvement, physically and morally, has been very manifest." Then why not go on and convince the slaveholders of Georgia that it is for their interest to instruct their slaves, and to allow them the privileges of the house of God? It might be found in the end that the more they do for them, the better it is for the interest of the master; and the result may be the ultimate liberty of the slave, on the ground of pecuniary interest alone. If the little which has already been done, has been found to produce such a manifest improvement in the moral and physical condition of the slave, it is certainly an encouragement to their servants.

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THE CHRISTIAN SECRETARY.

Selected Summary.

From N. Y. Tribune.

Trade of the City.

COURT MARTIAL.—The Boston Mercantile Journal states that a general Naval Court Martial is to be held at Washington, on the 16th inst. which Commodore Downes and Nicholson on the Boston station have been ordered to attend. It is supposed to be for the trial of Capt. Newton, for the loss of the Missouri—and other officers.

FAMILY CONVENTION.—The descendants of Richard Haven celebrated at Farmington, on Thursday last, the 20th anniversary of the arrival of their common ancestor in this country. The day was fine, and we should judge that ten or twelve hundred descendants and their connections were present. An excellent address was delivered by Hon. John C. Park, of Boston. The company dined together, and the day passed in a most social and agreeable manner. Hon. Josiah Adams, of Farmington, has the merit of originating the agreeable novelty of a Family Convention, and this meeting will be looked back to as the first example of a festival, which we have no doubt will be frequently imitated hereafter.—*Worcester (Mass.) Eagle.*

A very interesting fact is stated in the letter of Waldo, missionary to Greece, which is published. September number of the Missionary Magazine, consisting of fifty-two pages, twenty-four of which are *Jewesses*. These girls enter upon the first rudiments of learning, and upon the multitude around them. It is a matter of course, that the prejudices of a Jew should be so far removed as to permit his children to attend a school, one effect of which is, to teach the Christian religion.

Correction.

some rather severe strictures, a few weeks ago, upon the discipline of the Rhode Island State Prison, in a report, which was going the rounds of the papers, that one-fourth part of the convicts who fled from that prison were made maniacs in the severe discipline enforced there. Since we have received a copy of the Providence Morning Post, upon the subject of the discipline of which we find the following sentence: confinement has been abolished in the State prisons having been found injurious to the health of the convicts. It was abolished before we had, alluding to this subject, was the barbarous discipline of solitary confinement now seems has been practised there until months past. Wherever this system has been used, it has produced invariably the same results; thereby proving to a demonstration that it is bad for social intercourse. It affords us pleasure to state that this part of the discipline has been in the Rhode Island State Prison.

More Outrages in Canada.—On Sunday night last, Mr. _____, a respectable Scotch farmer, and a man of 73 years of age, who resides, with his wife and three daughters, on the line of the canal, with a few miles of Lachine, had retired to bed, when his house was invaded and taken possession of by three armed villains, with their faces blackened. On the old man rising from his bed and demanding their business, he was knocked down by a blow on the head with the butt-end of a pistol, and ordered to deliver up his money, or they would shoot him on the spot.

One of his daughters ran to the door for the purpose of alarming the neighbors, when she found a man stationed outside, armed with a pistol; she ran back and escaped by her back door.

The nearest neighbor lives some acres distant, and before assistance arrived, the scoundrels had broken open every box and trunk in the house, in search of money, robbed the old man of a bag containing some silver and copper money, together with a gun, and effected their escape, leaving their victim lying helpless and wounded upon the floor. But this is not all.

On the following evening, (Monday) two shots were fired at the windows of Mr. Robinson—we believe the engineer on the work—one ball striking close to the window, and the other striking off a corner of the sill. Then, on Sunday evening, we are told, a gang of canaille took possession of a bridge across the canal, and would allow none to pass without paying them a toll.—*Montreal Herald.*

A gang of drunken rowdies attacked a Methodist camp meeting near Pittsburgh, Pa., on Monday night last, and attempted to murder the preacher, Rev. Mr. Blackburn. Three of them, one named Mackerel and two Smiths, were captured. Fortunate the stab at Mr. Blackburn's heart missed its aim, the knife passing through his coat beneath the skin.

ANOTHER PREACHER FALLEN.—The Louisville "Baptist Banner" of August 22d, exposes the crimes of a "talented" Baptist preacher, by the name of Robert Melvin. Two letters of this Melvin are published, in which he confesses that he has for fifteen years been guilty of falsehood, and of the grossest and most degrading licentiousness, a hanger of houses of ill-fame, and yet a husband and father! He says he has been accustomed to go from scene of abomination, the thought of which makes him shudder, to the sanctuary of God, there officiating as a minister of God's holy religion, and then return to his vileness as before!

We learn from a Liverpool paper that a large section of Calvinistic Methodists, 1,000 at least, from Caernarvon and Anglesey, are preparing to immigrate to this country, with a view to forming a community on the banks of the Mississippi.

DEATH OF GOV. FULTON.—Hon. William S. Fulton, Senator of the United States from Arkansas, died at Rosewood, his residence, about a mile from Little Rock, on the 15th inst.

Joc-o-sot, the Indian chief, died at Cleveland on the 3d inst.

REMARKABLE BLACK BOY.—A slave in the southern States, about 18 years of age, spoken of in the papers as being all but an idiot, is said to possess as astonishing powers in arithmetic as those of Zerah Colburn. He solves questions in multiplication and division, which would require a long process of figuring on the slate, with perfect ease in his mind. He can tell nothing of the manner by which he goes through the operation, but simply answers the inquiry, How is it you do it, by saying with a smile, I studies it out."

The CROPS IN CANADA, according to the Montreal Herald, are all secured in the upper province, and are above an average. In Canada West, a greater quantity of land than usual was covered with wheat. Some damage had been done by the rust, but not to a serious extent. The wheat through Niagara and Home Districts is very fine, and equal to last year's crop. In Johnston district it is much injured by rust. In the lower province, wheat is generally in a healthy state, and the crops of peas and barley, the staples, are very heavy.

Facts are always influential with sensible men, and if the following presents the fair criterion to judge of the difference between free and slave labor, in other States, as well as this, as we verily believe it does, we hope our southern citizens will candidly consider it as a fact deeply connected with their pecuniary interests, as well as their moralities.—*N. Y. Daily Freeman.*

RELATIVE PROFIT OF FREE AND SLAVE LABOR.—Dr. Beckman relates the following history in illustration of this point. During the period in which slavery was tolerated in this State, a gentleman owned a farm in Kinderhook consisting of 750 acres, in the cultivation of which he employed ten slaves. The products of the farm were always insufficient to support the family and carry on the farm, and had it not been for the business of blacksmithing, which was carried on by the owner of the farm, (but with a set of hands kept expressly for the purpose,) he could not have made a living. When the gentleman died, the farm was divided into three parts, among the heirs. In the mean time slavery, in this State was abolished. The farms were carried on by hired labor; the owners raised larger families than their father—educated these better—lived better—and each, from one-third of the original farm, accumulated a handsome fortune.—*Albany Cultivator.*

HONOR TO THE FACTORY GIRLS.—John G. Whittier, Quaker poet, now editor of the Middlesex Standard, published at Lowell, says, "We had the pleasure of attending the 'Improvement Circle,' formed among the girls in the mills, a few evenings since, and listened with pleasure to the reading of several well written articles. We know half a dozen Congressmen, who if they were promised as a reward, the New York Custom House, or the office of Minister to the Court of Saint James, could not write with so much point, beauty, and good taste as these Factory Girls."

PHENOMENON.—We, one in the east and the other in the west, a line east and west with the sun, and some more below it, were distinctly visible for There was a bright circle round the sun at only a few light clouds were visible. A dense red film for several hours in the morning, and fallen. The rainbows, or what appeared were probably reflections from the circle; the which was peculiarly bright.

INVASION OF TEXAS.—We learn from the Houston Democrat of the 7th ult. that "a Mexican named Ariola, who had been pressed into the Mexican service and deserted, arrived at the house of his father, in Montgomery co. a few days since, from San Fernandez. He states that active preparations are being made for the invasion of Texas."

On the other hand, the Civilian of the 17th says: "By the last account, over land, from the Rio Grande, there was no indications of preparations to invade our territory. If Mexico really intends to make war, upon which point we are skeptical, she can have made but little progress as yet."

The Civilian remarks—"From every quarter we hear that cotton picking is progressing rapidly, with undiminished prospects of a good yield."

The last resting place of the venerable Noah Webster, at New Haven, Ct. is marked by an imposing monument, as symmetrical as his character, and an enduring as his fame. It consists of a lofty shaft of dark Quincy granite, resting on a massive block of the same material. No inscription graces the columns except "WEBSTER," chiseled in material fitted to endure the decay of coming centuries.

The Fall Trade is now in full blast. A very large number of buyers from North and South Carolina, Georgia, and from beyond the Alleghany, as well as from this State, are in this city, and buying, we fear, too many goods. The Jobbers have large and well assured stocks, and Merchants can do better in this city, both in regard to price and selection, than in any other city of the Union. Linens are very cheap this Fall—30 per cent. below last year—and Stuff goods generally, Alpacas, Merinos, &c. are also lower than last year. Linens upon which 37 1/2 a cent have been advanced, have sold under the hammer at 30 cents. Hosiery and Gloves keep up. The fine Cotton goods, Muslins, Jaconets, &c. &c. are lower.—Coarse Woollens, advanced in the early part of the season, about 25 per cent., but have now gone back 10 per cent. Fine Cloths hold their own. Brown Shirtings and Sheetings are not much lower than they have been, say 1 1/2 cent per yard, but Cotton goods generally, including Drills, Prints, Pantaloons, Stuffs, Checks, Fustians, &c. &c. are gradually declining, as might be expected, the raw material having fallen three to four cents per lb. since January.—French goods, although the stocks are large, are more firm, the French Importers evincing much less anxiety to sell, than we have witnessed since 1835. This anxiety leads them into the very imprudent practice of long credits, and less circumspection as to the buyers' solvency, and we fear that the result will be heavy losses, by the failure of those whom this facility of obtaining credit will have led beyond their depth. Many of the Importers are now giving twelve month's credit, adding interest after eight, and Jobbers are doing the same thing with interest after six months.

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THE CHRISTIAN SECRETARY.

Poetry.

From the Christian Reflector.
Watch and Pray!
Wisdom mistrusts itself, and leans on heaven.

Course of Time.

Christian, when earth allures thine eye,
And beauteous scenes before thee lie—
When life is bright, and hopes elate,
And joy and peace around thee wait,
O then the Saviour's call obey,
Abjure earth's spell—O watch and pray.

Watch, that the ark of covenant grace
Earth's shining dress may not displace;
Pray, that the Spirit's guardian power
May shield thee in temptation's hour;
O yes, amid joy's brightest day,
Forget thou not to watch and pray.

Should sorrows pierce thee to the soul,
Or fiery billows o'er thee roll,—
Should grief suffice thine eyes with tears,
And woes and cares exceed thy fears;
The Comforter can allay;
Then look to him, O watch and pray.

Watch, that in thy soul's deep wo
A holy temper thou mayst show;
Pray, that thy faith with clearer eye
God's love to thee may still descry;—
O, "watch and pray," and Israel's God
Will bless thee 'neath the chastening rod.

Soon earthly joys will fade away,
Absorbed in Heaven's all-glorious ray;
Sorrows will soon be felt no more,
Exchanged for bliss on Canaan's shore;
Then, Christian, press thou on thy way;
With these bright hopes, O "watch and pray."

The Press.

BY WM. OLAND BOURNE.

A million tongues are thine, and they are heard
Speaking of hope to nations, in the prime
Of Freedom's day, to hasten on the time
When the wide world of spirit shall be stirred
With higher aims than now—when man shall call
Each man his brother—each shall tell to each
His tale of love—and pure and holy speech
Be music for the soul's high festival!
They genial notes are heard, like choral waves,
Reaching the mountain, plain, and quiet vale—
They thunder-tones are like the sweeping gale,
Bidding the tribes of men no more be slaves;
And earth's remotest island hears the sound
That floats on either wing the world around!

BIOGRAPHICAL.

Auto-Biography of Rev. Asahel Morse.

Without realizing what God has done for them by his grace, in changing the disposition of their hearts, and giving them a spiritual perception, relish, and desire, they suppose that all others can do as they have done; and that impudent sinners by their anxiety and prayers, obtain all the blessings promised to the broken-hearted, and mourning penitent. Without recommending the blood and righteousness of Christ as the ground of the acceptance of sinners with God, of their justification and pardon; the doings of the impudent are introduced as the means of obtaining the Divine favor.

To hear such error from many, that I believe are the children of God by faith in his Son, is painful to me.

It is more painful now in 1833, than it was at the close of the last century, for I bear abundant- ly more of it.

I am satisfied that regeneration by grace is one thing, and that a satisfactory evidence, that the work is wrought in our souls, is another. As God changes the heart in his own time, (i.e.) when he pleases, so he gives the evidence in his own time and way: yet I believe the happiness of the children of God is connected with their duty.

To enjoy is to obey. If souls which have been brought into the liberty of the gospel are lifted up with pride, and trust in themselves in anything they have done or expect to do, their hearts depart from the Lord, Satan gets an advantage over them, and the Lord leaves them in a measure to their own folly, "That their own wickedness should correct them, and their backslidings reprove them."

When I was nineteen years old I taught a winter school in Stockbridge, Mass.: after my school closed, I went to school to Mr. Samuel Whipple, Jun., who was instructing a number of young men in Grammar, Algebra, Geometry, and Trigonometry. He was an excellent instructor, and was much attached to him.

We boarded and lodged together, and became very familiar in our communications to each other.

We conversed on some points of divinity, but little or none on religious experience. He had been a professor for a number of years, and a preacher for two or three years. There were some things which gave me unpleasant sensations, when I thought of his profession and calling. I was light and vain and given to jesting, and made no pretension of being a religious character, though we often conversed together upon the Bible and religious doctrine; yet he would tell me "he wished I would throw by my nonsense and go to preaching."

As I had never made a public profession, and was of a carnal turn, I could but wonder at his proposition.

Having an opportunity, I sat down and wrote my text and propositions, and a few pages in discussion of the two first; and laid it in his way; he read and approved, and advised me to proceed: which I resolved never to do until I was satisfied that I was a Christian, behaved like one, and was called of God to the work. The next fall I had various exercises of mind, sometimes I felt very much depressed under a sense of my situation; at other times I felt to indulge a carnal mind in vain recreations. An Irishman passed where I was at work, and told me he was educated for a Roman Catholic Priest; that the Lord had opened his eyes to see his error, and he had become a Protestant preacher.

After some conversation, he asked me if I enjoyed a hope in the salvation of Christ; I told him there was a time when I did, but at present knew not what to say.

He then asked me, if I had ever felt willing

that God should send me to hell. I told him no, for when I thought that I was reconciled to God, I had a desire to enjoy him, and live in his presence. He then told me, that if I had never felt willing to go to hell, I had no just ground for a good hope.

Immediately after, I engaged in a school in Canaan, Conn.

I arrived there on Saturday, went to a house where I was to board, and found myself among strangers; and as I then suspected, and soon found, in rather a loose and irreligious society.

I felt melancholy and depressed in spirit. This thought impressed my mind, if God is your friend you have nothing to fear.

A sense of my life and conduct, witnessed against me, and proclaimed that I was not a friend of God; and how could God be a friend to me! When I retired for bed, I saw a book lying upon the stand, which if my memory serves me, was a call, or an alarm to the unconverted, by Dr. P. Doddridge; I may be mistaken respecting the author, but I think I am correct.

I never saw a copy before nor since; and I am sure, it was not Baxter's, nor Alleine's. I opened it, and commenced reading, but my passions were moved to such a degree that I could not read. I tried again and again, with no better success.

Whether it were owing to the peculiar excitement of my mind at that time, or to the pathos of the work, I was obliged to lay down the book; and took the bed.

The remark of the Irishman occurred to me, but what to do with it, or how to dispose of it, I could not devise.

After wearying myself with it, to no good purpose, I came to the conclusion to let it alone, and try to look to God for prayer.

The next day I heard the Rev. Mr. Knapp preach, from 1 Cor. 11, 16: "For who hath known the mind of the Lord, that he may instruct him?" He spake of the depravity of man, the perverse and self-righteous disposition of the human heart, and the plans and works of sinners, in opposition to the divine plan and work of grace. My own conscience assumed the attitude of Nathan, and impressive as a peal of thunder said, "Thou art the man." My exercises continued without much variation until Friday night, when I began to think I had planned and worked for myself to no good purpose, long enough. I felt my need and my dependence. If the Lord did not help me, there was no relief for me.

It was against the Lord I had sinned, and how could I go to him for mercy. His power was omnipotent, his justice was inflexible, and his purposes immutable.

If he pardoned me, it would be pure mercy to one of the chief of sinners. His attributes appeared so glorious, his character so excellent, and his nature so lovely, that my heart dissolved into a tranquil softness, which I cannot describe. I falt at once a submission to the Divine Will, and a desire for mercy.

The Irishman's question occurred; and I disposed of it in the following manner. God does not require man to be miserable, but he requires all intelligence to be reconciled to him.

If any are willing to go to endless wo, it is because they are unreconciled to God, which is the misery of creatures here, and will be the hell of the finally impotent hereafter; but reconciliation by the blood of the cross, is the happiness of the children of God in time and eternity. Whatever might be the amount of what I had realized, one thing was certain. I was stripped from Arminianism and convinced that the Bible doctrine is, that salvation is an effect of the eternal purpose of God by an application of the blood and righteousness of Christ. And that love to

God, faith in the Redeemer, and repentance for sin, are fruits of the Spirit, effects of grace, and not conditions of our acceptance with God.

My next exercise of mind respected duty; that is, whether I should profess faith in Christ publicly, or try to maintain a life of piety, by secret prayer and an upright walk, without making a public profession.

As I had many doubts in my own mind, I concluded to try the latter, and see if I could live a religious life first. I thought if I could obtain an established character as a Christian, then there would be no difficulty in my way.

Though I endeavored to walk more circumspectly than I did before, and found it to be a privilege as well as duty to engage in prayer, and read and meditate upon the Scriptures of truth; yet I found my evidences, and my comfort of hope fast declining.

About eighteen months from the time my mind was liberated, I enjoyed some light, but not much peace of conscience.

I then turned speculator upon principles, and doubted whether any, with which I was acquainted were right. I felt convinced that the worship which God required, was spiritual. And as almost all denominations had many forms and ceremonies, many of them evidently foreign from the Bible, I could with some facility persuade myself that they were all wrong.

A numerous host of doubts and temptations invaded my poor soul: my vessel floated over its anchorage; and both anchor and cable were obscured.

Some philosophical books falling in my way, attention to them much gratified my speculative taste.

I doubted not then, but that there were sincere professors in the various denominations around me; but as they appeared to me not to be very scriptural, and not at all philosophical, I became in some measure disgusted with all of them.

I have since found that many young men like myself, worldly and stupid, being as I had known him to be, and coming so unexpectedly from him, arose and with much feeling cried out that he felt himself going to hell and that there was no mercy for him—that he had laughed at prayers and despised reproach.

Hearing such a declaration from such an ignorant, worldly and stupid being as I had known him to be, and coming so unexpectedly from him, was like an electric shock to me. I then found that my eyes would be flumes for briny tears, if nothing reached my heart.

Returning from meeting, I had for a few rods the company of Rev. Benjamin Baldwin, who asked me whether I thought I had experienced a change of heart. I told him, that formerly I had thought so, that God had given me repentance; but now I could feel no encouragement to hope, for feeling myself so guilty of the sin of ingratitude I could hardly think of anything else. I told him further, that I could get no fears of misery, which others had expressed that evening, and which I thought I felt extremely many years ago.

He replied, "How shall I give thee up, Ephraim?

how shall I make thee as Admah? how shall I set thee as Zebboim?" I thought if I could get

conviction of mind, that is, a sensibility of my

Mr. Paine labored hard to degrade the Bible, to abase Christianity, and destroy revealed religion, with his wit and dirt; but the more he rubbed it the more brilliantly it shined.

I then read a work entitled "Christianity Unveiled," from the French of Boulangier, which indeed contained more argument that Mr. Paine's Age of Reason, but left the religion of the Bible uninjured.

By reading deistical writings, I became acquainted with their arguments, which have been useful to me, for by weighing them as far as I have been able, they evidently appear not to be invincible. On the other hand they were hurtful probably to me:—Instead of rendering my mind devotional or spiritual, they rather served to render it carnal; to excite a vain taste for disputation, and to speak lightly of some feeble-minded professors, who doubtless were sincere though ignorant and superstitious. As I felt myself at a distance from all denominations, I had nobody to look to for counsel or to compare notes with upon religion.

Being often assailed with doubts respecting the reality of what is called experimental religion; and firmly believing that if there was any such thing as a change of heart, it was the work of God, a creation in Christ Jesus, which could only be wrought by him who created the universe; in a state affording no spiritual comfort, and finding my mind perplexed with questions I could not solve, I tried to muster resolution enough to be peaceable with others about religion and say but little.

My soul was liberated, my heart was drawn in praiseworthy to my Redeemer. The moon was near her full and walking in her brightness, but her beams were weak and her rays feeble in comparison of the glory of the "Sun of Righteousness," which I thought shone around, upon and in my soul. My mind adverted in a moment back to the deliverances I realized in my 11th and 21st years. The comforts of past experiences, and present joys mingled together.

O my God, my soul has been cast down within me; all thy waves and thy billows have been over me, but I will remember thee.

When I arose everything that God ordered appeared to be right; his dealings with me were in righteousness and mercy.

The next day I went to meeting and enjoyed an excellent relish for prayer and the gospel. In the evening I visited my youngest sister, and began a work which I continued for some time, a work of confession of my vain life, my carnal disputations, and rudeness and jesting with serious persons and religious subjects.

In the months of May and June in the year 1793, my mind was very much impressed: my exercises were different from what are commonly realized. At times I felt impressed with the thought that some great event was near, and my mind would be deeply solemnized and affected.

My impressions soon turned to one object, when I arose in the morning or retired to rest in the evening, the work of the Lord by grace, and a reformation among the people, was the one object which commanded my attention for hours at a time.

I frequently felt a passive resolution at least, in my own mind that when the good work should appear I would engage in it. News came from Sufield, that a work of grace was realized there; that a number of young men had professed faith in the Redeemer, and followed his example in baptism. The news was gratifying and affecting to me. I mentioned it to a carnal young man, but was glad that it was in the dust of evening, that he might not see my tears.

As the summer rolled away my exercises of mind abated, I became insensible of my impressions, expectations and resolutions, and fell into that state of coldness and indifference in which I had lived so long.

My mother, who lived nigh me, went to see some of her neighbors, who lived a mile and a half distant, and spent two or three days on a visit, in which she attended several meetings. When she returned she saw me in the field, and came to me and said that she had not been to such meetings for many years, that the young people on Chestnut hill, the place where she had been, were under great distress of mind, that their lost condition and the inquiry what they should do, which commanded my attention for hours at a time.

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